

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 208.

## The Principles of Nature.

### THE YOUTH OF SAMOS.

BY REV. JAMES RICHARDSON, JR.

BEAUTIFUL and holy youth of Samos! Godlike Pythagoras! whom in their own times men worshipped with a tender reverence as an incarnation of the divine! whom philosophers and pious sages of succeeding ages have bowed down to with heartfelt homage! Would that I might present thy radiant features, through this faint outline, in so fair a light as to draw the men of even these irreverent days to listen to thy wise and lofty teachings, to contemplate and follow thy blameless and holy life!

No being was ever more highly esteemed, more truly and profoundly revered, than this *long-haired Samian*, and even men themselves wonderfully great and good, celebrated his life; as Iamblichus and Porphyry, Diogenes Laertius and Cicero.

Iamblichus, himself, called by the Platonists that succeeded him "the divine," thus commences his "Life of Pythagoras":

"Since it is usual with all men of sound understandings, to call on divinity, when entering on any philosophic discussion, it is certainly more appropriate to do this in the consideration of that philosophy which justly receives its denomination from the divine Pythagoras. For, as it derives its origin from the divinities, it can not be apprehended without their inspiring aid. To which we may add, that the beauty and magnitude of it so greatly surpasses human power, that it is impossible to survey it by a sudden view; but one can alone gradually collect some notion of this philosophy, when, the gods being his leaders, he quietly (with serenity) approaches it."

Give the details of this Pythagorean philosophy, however, not come within the compass of our plan; we only have space for a brief sketch, derived chiefly from the work of Iamblichus, of this exalted and divine seer.

In pursuing any modern history of the mighty sages and prophets of the past, especially of the Grecian, Persian, Hindoo or Chinese nations—Heathens and Pagans as they are modernly termed—a certain base and narrow Jewish jealousy that vitiate the whole narrative, and utterly destroys our confidence in the narrator, is always to be taken into account. And there are many so styled Christians, professed admirers and disciples of the divine Jesus or Joshua of Nazareth,\* truly with little if any understanding and appreciation of his simple and beautiful life, and of his earnest and unpretending character, who make it an especial duty to detract from the high repute of all other sages and teachers; to question their motives; doubt the record of their lives; deny their miracles, and vilify their characters; calling them "cheats" and "impostors"—thinking thus to exalt the fame of the "holy youth of Galilee," at their expense. Even the pious and liberal Fenelon in his "Lives of the Ancient Philosophers" is not wholly free from this narrow prejudice. Such a course—too common as it is—must be regarded by all high-minded and earnest men, as simply vile and contemptible. And yet the character and reputation of the divine Socrates—the "golden lipped" Plato—of the pious and devoted prophet of Arabia, of Swedenborg (the Seer), and other God-sent "Providential men," have suffered more, with the ignorant and superstitious herd, from this meanness and falsehood in the advocates of the popular Theology, than from any other cause. God inspired and sent Mohammed into the world as well as Moses; and the Platonists of Greece and Rome had, it may be, similar reasons for calling Pythagoras "the child of the Divinity," as the Christians of Rome or America for calling Jesus "the Son of God."

Pythagoras was born some six centuries before Jesus, probably, v. c. 586, on the island of Samos, and, in common with all remarkable teachers and prophets—the demigods of the world—he was regarded as the offspring of deity—the son of Apollo. "Indeed," writes Iamblichus, "no one can doubt that the soul of Pythagoras was sent to mankind from the empire of the God of wisdom (Apollo) either being an attendant on the God, or co-arranged with him in some other more familiar way;† for this may be inferred from birth, and the all various wisdom of his soul." And a Samian poet sings:

"Pythias fairest of the Samian race  
Dore, from the embraces of the God of day  
Renowned Pythagoras, the friend of Jove."

His name literally signifies, "declared or foretold of Apollo," from "pythion Apollo," and "agoreuein to declare," although Aristippus the Cirenæan uses *agoreuein* in the sense of "uttering an oracle;" and says, that "he was named Pythagoras because he pronounced oracles as true as those of Apollo." Iamblichus, however, gives the following account of his name and birth: To Mnæarchus, the father of Pythagoras—"who came to Delphi for the purposes of merchandise, with his wife not yet apparently pregnant, and who inquired of the Deity concerning the event of his voyage to Syria"—the Pythian oracle foretold—"that his voyage would be lucrative and most conformable to his wishes, but that his wife was now pregnant, and would bring forth a Son, surpassing in beauty and wisdom all that ever lived, and who would be of the greatest advantage to

the human race in everything pertaining to the life of men. But, when Mnæarchus considered with himself, that the God, without being interrogated concerning his son, had informed him by an oracle, that he would possess an illustrious prerogative and a gift truly divine, he immediately named his wife Pythias from her son and the Delphic prophet, instead of Parthenis, which was her former appellation, and he called the infant, who was born after at Sidon in Phœnicia, Pythagoras; signifying by this appellation, that such an offspring was predicted to him by the Pythian Apollo."

In regard to his training, it is recorded, that "he was educated in such a manner as to be fortunately the most beautiful and god-like of all those that have been celebrated in the annals of history. On the death of his father, likewise, though he was still but a youth, his aspect was most venerable, and his habits most temperate, so that he was even revered and honored by elderly men; and turned the attention of all who saw and heard him speak, on himself, and appeared to be an admirable person to every one who beheld him. Hence, it was reasonably asserted by many, that he was the son of (a) God." "He was also adorned by piety and disciplines or studies, by a mode of living transcendently good, by firmness of soul, and by a body in due subjection to the mandates of reason. In all his words and actions, he discovered an inimitable quiet and serenity, not being subdued at any time by anger or laughter, or emulation, or contention or any other perturbation or precipitation of conduct; but he dwelt at Samos like some beneficent divinity, (daimon). Hence, while yet a youth, his great renown having reached Thales at Miletus, and Bias at Priene, men illustrious for their wisdom, it also extended to the neighboring cities. To all which we may add, that the youth was everywhere celebrated as the *long-haired Samian*, and was revered by the multitude as one under the influence of divine inspiration."

In his eighteenth year, under the rule of the tyrant Policrates, with a rare wisdom for any youth, foreseeing that, under such a government, he might be hindered in his studies, we find him seeking the society of Pythagoras, of Anaximander the natural philosopher, and especially of Thales at Miletus. But Thales, after communicating to him his own wisdom, advised him to take a voyage to Egypt and form the acquaintance of the Memphian priests and priestesses of Jupiter there, freely confessing "that he was neither naturally nor by exercise endowed with those excellent prerogatives, (peculiar gifts) which were so vividly displayed in the person of Pythagoras."

When in Sidon, on his way to Egypt, we find him in the company of the descendants of Moelchus, the physiologist. With them, doubtless, he confirmed his notions concerning a system of pure diet; of the effect of a simple and proper regimen on the development and action of the soul; of the necessity of temperance and simplicity in living to the health and purification of the spirit. The foundation of all religion and virtue indeed rests here; and Pythagoras, with a wise and holy discrimination, regarding it as degrading for a man of piety to live to gratify the palate and pamper the body, employed only those articles of food that had no disturbing influences on the spiritual nature, and, living on fruits and vegetables, rejected animal food, and whatever over-nourishes or stimulates the animal nature. Beans, though a vegetable, were excluded for this reason probably; and this, doubtless, is the true explanation of the long vexed question of the Pythagorean antipathy to beans, and not the fact of their being employed as ballots in voting and thus typifying the strife and warfare of the political world, in which philosophers should not mingle.

In Egypt, Pythagoras remained two and twenty years, in the pursuit of divine truth; and—as the publican Matthew records of the youthful Jesus—"he grew in wisdom and in favor with God and man," till, at length, being taken by the soldiers of Cambyges, he was carried captive to Babylon. In place of bemoaning his captivity, he formed a friendship with their Magi, and received instruction in the ancient learning of the Babylonians; and, as in Egypt he astronomical and geometrized in the adyta of the temples, learning the venerable mysteries of the Egyptian religion, so in Babylon he pursued music, mathematics and other studies. With these Magi he associated twelve years, returning to Samos in about the fifty-sixth year of his age.

"On his return to Samos," as it is recorded, "being known by some of the more aged inhabitants, he was not less admired than before, for he appeared to them more beautiful and wise, and to possess a divine gracefulness in a more eminent degree. Hence he was publicly called upon by his country to benefit all men, by imparting to them what he knew." He afterward established a school in Samos, which was long after known, as "the semicircle of Pythagoras." He also had a cave out of the city in which he shut himself up night and day, for a long time together, for meditation and the study of divine mysteries. Owing to the indifference of the Samians to education, as it is supposed, he again left his native country, and journeyed to Italy, where he formed an association, or more properly founded a community; for in the words of Iamblichus: "On his arrival at Crotona, which was the noblest city in Italy, he had many followers, amounting, as it is said, to the number of six hundred, who were not only excited by his discourses to the study of philosophy, but also to an amicable division of the goods of life in common, from whence they were called *Cenobites*, (people living in common). These indeed were such as philosophized. But the greatest part of his disciples consisted of hearers whom they call *Acusmatici*, who, on his first arrival in Italy, according to Nicho-

machus, being captivated by one popular oration alone, exceeded two thousand in number. These, with their wives and children, being collected into one very large and common auditory, called Homocœtion, and which for its magnitude resembled a city, founded a place which was universally called Magna Græcia, (Pythagoras being a Grecian). This great multitude of people likewise, receiving laws and mandates from Pythagoras as so many divine precepts, and without which they engaged in no occupation, dwelt together with the greatest general concord, celebrated and ranked among their neighbors among the number of the blessed. At the same time, as we have already observed, they shared their possessions in common. Such also was their reverence for Pythagoras, that they numbered him with the Gods, as some beneficent and most philanthropic daimon, (divinity)." "And," continues the biographer, "indeed a greater good never came, nor ever will come to mankind, than that which was imparted by the Gods through this Pythagoras. Hence, even now, the proverb of the *long-haired Samian* is applied to the most venerable man." Such is an early, perhaps the earliest instance in the world, of a community, successful and prosperous, as well as cultivated, wise and virtuous.

It is recorded of him, also, that inspiring their citizens, who had long suffered under oppression, with an enthusiasm for liberty, he was the instrument of restoring the cities of Crotona, Sybaris, Catanes, Rhegium, Agrigentum, etc., to freedom and independence, and established laws and institutions whereby they became more prosperous and flourishing. "He also," says Iamblichus, "entirely subverted sedition, discord, and party zeal, not only from his familiars, (friends) and their posterity, for many generations, as we are informed by history, but, in short, from all the cities in Italy and Sicily, which at that time were disturbed with intestine and external contentions. For the following apothegm, — 'as always employed by him in every place, whether in the company of a multi-ude or a few, which was similar to the persuasive oracle of a God, and was an epitome and summary as it were of his own opinions: *That we should avoid and omit, or cut off, by every possible artifice, by fire and sword, and all various contrivances, from the body, disease; from the soul, ignorance; from the belly, luxury; from a city, sedition; from a household, discord; and at the same time, from all things, immoderation or excess.*'"

Of his mysterious influences over men, and over irrational animals; of his remarkable insight and prophetic vision; and of the wonderful works and miracles recorded of him, we come now to speak in conclusion. Of his spiritual vision, it is recorded by Iamblichus that "Empedocles also appears to have obscurely signified this about Pythagoras, and the illustrious and divinely gifted conformation of his body above that of other men, when he says:

"There was a man among them (Pythagoras), who was transcendent in knowledge, who possessed the most ample stores of intellectual wealth, and who was in the most eminent degree the adjutor of the works of the wise. For when he extended all the powers of his intellect, he easily beheld everything, as far as to ten or twenty ages of the human race. Simplices, in his Commentary on 'Aristotle's Treatise On the Heavens,' has the following concerning the Samian Seer and his wonderful powers: 'All things are not commensurate with each other, nor is everything sensible to everything, (or to every one) even in the sub-lunary region. This is evident from dogs who scent animals at a great distance, and which are not smelt by men. How much more, therefore, in things, which are separated by so great an interval, as those which are incorruptible from the corruptible, and celestial from terrestrial natures, is it true to say, that the sound of divine bodies is not audible by terrestrial ears? But if any like Pythagoras, who is reported to have heard this harmony, (the harmony of the celestial spheres) should have his terrestrial body exempt from him, and his luminous and celestial vehicle, and the senses which it contains purified,\* either through a good allotment, or through probity of life, or through a perfection arising from sacred operations, such an one will perceive things invisible to others, and will hear things inaudible by others.' 'The soul has three vehicles, one ethereal, another aerial, and the third this terrestrial body. The first, which is luminous and celestial, is connate with the essence of the soul, and in which it alone resides in a state of bliss in the stars.' This will remind us of the theory of Swedenborg, and of our own Davis, in regard to the spiritual or celestial body, as derived from their heavenly visions.

Of the power of his divine spirit and celestial character on mankind, we have an instance even while he was a youth of eighteen summers. At that period of his life, by the advice of Thales, "he embarked for Egypt, through the means of some Egyptian sailors, who, very opportunely at that time, landed on the Phœnician coast under mount Carmel, in whose temple Pythagoras, separated from all society, for the most part dwelt. But the sailors gladly received him, foreseeing that they should acquire great gain by exposing him to sale. But when, during the voyage, they perceived with what continence and venerable gravity he conducted himself, in conformity to the mode of living he had adopted, they were more benevolently disposed to him. Observing, likewise, that there was something greater than what pertains to human nature in the modesty of the youth, they called to mind how unexpectedly he had appeared to them on

\*See Andrew Jackson Davis' account of the process of passing into the superior condition.

their landing, when from the summit of Mount Carmel, which they knew was more sacred than other mountains, and inaccessible to the vulgar, he leisurely descended without looking back, or suffering any delay from precipices or opposing stones; and that when he came to the boat, he said nothing more than, 'Are you bound for Egypt?' and further, that on their answering in the affirmative, he ascended the ship and sat silent the whole time of the voyage, in that part of the vessel where he was not likely to incommode the occupations of the sailors. But Pythagoras remained in one and the same unmoved state for two nights and three days, neither taking food, nor drink, nor sleep, unless perhaps as he sat in that firm and tranquil condition, he might sleep for a short time, unobserved by all the sailors. To which we may add, that when the sailors considered how, contrary to their expectations, their voyage had been continued and uninterrupted, as if some deity had been present; putting all these things together, they concluded that a divine daimon had in reality passed over with them from Syria in Egypt. Hence, speaking both to Pythagoras and to each other with greater decorum and gentleness than before, they completed, through a most tranquil sea, the remainder of their voyage, and at length happily landed on the Egyptian coast. Here the sailors reverently assisted him in descending from the ship; and after they had placed him on the purest sand, they raised a kind of temporary altar before him, and heaping on it from their present abundance the fruits of trees, and presenting him as it were the first fruits of their freight, they departed from thence, and hastened to their destined port. But Pythagoras, whose body through such long fasting was become weaker, did not oppose the sailors in assisting him to descend from the ship, and immediately on their departure ate as much of the fruits as was requisite to restore his exhausted strength."

Concerning the instinct of a previous existence, which—although to the eye of reason it seems more a mysterious phantasy, or even a morbid idiosyncrasy, than a real experience—many men of fine genius have felt, Iamblichus observes, "Let this, therefore, be one specimen of his piety, which also we have before mentioned, that he knew what his soul was, and whence it came into the body, and also its former lives, and of those things he gave most evident indications." The professed admirers of Jesus of Nazareth, so many of whom have an unshaken belief in the "prior existence" of that remarkable being, will here find new confirmation to their faith. To his power over the irrational animals we can only allude here. Meeting the Daunian bear, that had done much injury to the inhabitants, it is said, "that having gently stroked it with his hand for a long time, he fed it with maize and acorns, and compelling it by an oath no longer to touch any living thing, he dismissed it. But the bear immediately afterward hid himself in the mountains and woods, and was never seen from that time to attack any irrational animal. Perceiving likewise an ox at Tarentum, feeding in a pasture, and eating among other things green beans, he advised the herdsman to tell the ox to abstain from the beans. The herdsman, however, laughed at him, and said that he did not understand the language of oxen, but if Pythagoras did, it was in vain to advise him to speak to the ox, but fit that he himself should advise the animal to abstain from such food. Pythagoras therefore approaching the ear of the ox, and whispering in it for a long time, not only caused him then to refrain from beans, but it is said that he never after tasted them." Those who have a firm belief in the stories contained in the Hebrew Scriptures, will easily receive this account, as it is much more credible, that a being like Pythagoras should speak with intelligible influence to the ox, than that Balaam's ass should turn and rebuke the sinful prophet. As absurd as it may seem, however, to the skeptic, it is given as an historical fact, that this ox lived for a long time at Tarentum, near the temple of Duno, where it remained when it was old, and was called the sacred ox of Pythagoras. It was also fed by those that came to it, with human food." It is also recorded that "Likewise when he happened to be conversing with his familiars about birds, symbols and prodigies, he was said to have brought down an eagle that was flying over Olympia, and after gently stroking it, to have dismissed it. Through these things, therefore, and other things similar to these, he demonstrated that he possessed the same dominion as Orpheus, over savage animals, and that he allured and detained them by the power of voice proceeding from the mouth." Concerning his spiritual vision and miraculous power, we can speak but briefly in conclusion. On one occasion, a ship was seen sailing on with a prosperous wind, when Pythagoras observing it, predicted that it would be merged in the sea, and described its shipwreck, which took place as he had foretold. It is narrated, also, by his venerable and wise biographers, that he foresaw that there would be a speedy earthquake, from the peculiar taste of the water of a well whence he had been drinking; and his prediction was soon verified. To use the words of Iamblichus: "Nearly all the historians of his life confidently assert, that in one and the same day he was present at Metapontum in Italy, and Tauromenium in Sicily, and discoursed in common with his disciples in both places, though these cities are separated from each by many stadia (or furlongs) both by land and by sea, and can not be passed through in a great number of days. This is accounted for by supposing that 'he passed over rivers and seas and inaccessible places like one walking on the air, as Abaris, his disciple, on the dart of Apollo (ray of light). Doubtless, however, it was his spiritual or celestial body, that was in Tauromenium in Sicily, while his physical form remained at Metapontum in Italy.

It is interesting to the Christian to learn, that the same miracle, repeated by Jesus of Nazareth, of "walking on the water," is recorded of the *long-haired Samian*, nearly six hundred years before the time of the Savior; and that he also calmed the tempestuous waves and soothed the waters of the angry seas, that his disciples might safely pass over them. And we shall be reminded of the same holy prophet of Galilee, and of the voice heard at his baptism in the Jordan, by the story told of the divine Pythagoras, ages before, that in crossing the river Nessus, with a large company of his disciples and friends, a clear voice from the stream was heard to speak distinctly, by all present, saying, "Hail! Pythagoras!"

Certain persons in Metapontum wishing that they could have the treasure with which they supposed a vessel to be freighted, that was just sailing into port, Pythagoras told them, that they would only have a dead body. His vision proved correct, for such was the only freight of the vessel.

The story of Paul of Tarsus, on the island of Melita and the viper, is brought to our mind, as we read how in Sybaris, the "divine Pythagoras," with his wonderful power over animals, caught a deadly serpent, and after a while let it go "and felt no harm;" that also, in Tyrrhenia, he took in his hands a small serpent or viper, whose bite was fatal, receiving no injury therefrom. And, as says the historian "Ten thousand other more wonderful particulars, likewise, are uniformly and unanimously related of the man; such as infallible predictions of earthquakes, rapid expulsions of pestilence and tempests, instantaneous cessations of the effusions of hail, and a tranquillization of the waves of rivers and seas, in order that his disciples might easily pass over them." "And, as these are acknowledged to be true, and it is impossible they should have happened to a man, they consequently think it is clear, that what is related of Pythagoras, should be received as pertaining to a being superior to a man, and not to a mere man. This is also the meaning of their enigmatical assertion, that man, bird, and another third thing, are bipeds." For the third thing is Pythagoras. Such, therefore, was Pythagoras on account of his piety, and such was he truly thought to be." Very similar to this, is the view of popular theologians in regard to the founder of Christianity "as, a being superior to man, and not a mere man."

We can not close without a passing reference to the teachings and philosophy of Pythagoras. Great seers, prophets, and sages naturally gather around them, in all ages and among all people, admirers, friends, and disciples; and thus form parties, sects, or schools. Thus Christians are, or profess to be, of the school of Jesus. Thus Zoroaster, Confucius, Calvin, Luther, Emerson, Davis, Parker, have originated new parties or schools.

Pythagoras, journeying into Italy, founded what is called the Italian school or denomination. And pages might be filled with the names only of his distinguished disciples, many of whom are well known by their teachings to the modern scholar; and Damon and Pythias, (or Phintias), who gave the world the sublimest example of tender, faithful friendship, were Pythagoreans. We find among them a strong belief in immortality, so that it is recorded of a certain servant of Pythagoras, that "having returned to the Gæta, (his own people), after he had heard the discourses of Pythagoras, he gave laws to them and exhorted the citizens to fortitude, having persuaded them that the soul is immortal. Hence, even at present, all Galatians, and Trallians, and many others of the Barbarians, persuade their children that the soul can not be destroyed, but that it remains after death, and that death is not to be feared, but danger is to be encountered with a firm, manly mind."

It is also said of the Pythagoreans "that no one of them either punished a servant, or admonished a free man, while angry, but each of them waited till his mind was restored to its former condition; for they accomplished this waiting by employing silence and quiet. Thus we have in Pythagorism the germs of good Quaker Friendly doctrine. And we find, also, the very central principle of Non-Resistance in it, for it was a saying of this ancient Philosopher, 'That it is much more holy to be injured than to kill a man;' a precept long after repeated by Jesus, in the words: 'Resist not the evil or injurious one, but, whosoever shall smite thee on thy right cheek, turn to him the other also.' Concerning the followers of Pythagoras, Iamblichus declares, 'That their whole life is arranged with a view to follow God'—the Christian's aim:—"Be ye also perfect, even as your Father in Heaven is perfect."

If we should seek, however, the distinguishing characteristic of the philosophy of Pythagoras, it would be best expressed by the old phrase of "sana mens in sano corpore;" in making a sound mind and a healthy soul depend upon a pure, well regulated, healthful body. With Pythagoras, indeed, we find the great principles of Physiology, and of the natural laws that have been so ably developed in later times by Spurzheim, Combe and that school, most distinctly enunciated, and emphatically enforced. "And," to use the words of an ancient biographer, "what is the most beautiful thing of all, he demonstrated that the Gods are not the causes of evils, and that diseases and such things as are the calamities of the body, come from the seeds of intemperance, or excess." The necessity of a pure and simple diet to the serenity, health, and true happiness of the soul—a principle that lies at the base of all morality, spirituality and religion—was always faithfully inculcated by this divine philosopher. According to Iamblichus, "He rejected universally all such food as is flatulent, and the cause of perturbation, but he approved of the nutriment contrary to this, and ordered it to be used, viz, such food as

\* "Jesus" is merely the translation of the Hebrew name "Joshua," by which the Nazarene prophet was always called in his life time.

† This will remind the reader of the popular doctrine of the divine and human nature of Christ, mystically blended, and of the incarnation of the Godhead.

‡ The Pythian priestess is supposed by many to have been a subject of animal magnetism, extremely sensitive and clairvoyant. See "Martineau's Letters from the East" on Egyptian Oracles, etc.



## SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, APRIL 26, 1856.

## CLOSE OF THE VOLUME.

With the issue of this number we complete the present Volume of the TELEGRAPH, and the fourth year of its publication closes upon us. We have continued our labors to this time with the same unshaken faith and purpose, with constantly improving prospects, but with what success others must judge. Of course we have not pleased everybody. Those who imagine that they can do right and at the same time follow the capricious ideas of all who are either blinded by ignorance and passion, or warped by prejudice and inordinate self-love, know as little of their own capacity as they do of the infirmities of human nature at large. There are restless and unsatisfied souls who even find fault with the works and ways of Providence, and if they are not suited with Heaven! what right or reason have mortals to claim their approbation? But we have been seldom disturbed by the unreasonable conduct of such persons, probably for the reason that they are rarely disposed to attach themselves to the Spiritual movement. With occasional exceptions, our readers have been pleased to exercise the moderation and charity which human fallibility everywhere demands. The indulgence manifested toward us during the last four years, has inspired grateful emotions and reflections which we shall not cease to cherish. Thy hand, kind reader. We still need thy fellowship and cooperation, and we would fain minister to thee. If our company is on the whole agreeable, let us not separate at this stage of our journey, but together go on our way rejoicing.

In commencing the publication of the Fifth Volume of this paper, it is hardly necessary to occupy space with a statement of its principles and purposes, or with promises that these will be freely discussed and fearlessly pursued until the former are understood and the latter realized. Already we have taken four years to illustrate its principles and to fashion its character before the world. Doubtless many have neglected their opportunities, and are, consequently, still ignorant of the nature of Spiritualism and unacquainted with the essential spirit and real objects of this journal. We can scarcely hope to enlighten such persons on the present occasion. Those who are thoughtless and indifferent respecting the greatest question of the age, are hardly prepared to listen to any elucidation, much less can they be expected to perceive and comprehend the magnitude and importance of the subject. They must abide their time. At length their turn will surely come. It may be when some rude shock of fortune suddenly shivers the splendid fabric of their golden dreams. It may come, alas! when their beautiful idols are cast down, and they are left alone to weep over the pale, cold ruins. When the shrine of all the heart most cherished has thus fallen and is broken, to be restored no more, perchance their time will have come. Or, when the heart itself is touched with a cold invisible hand, and the soul startled from its lethargy; when the profane and thoughtless are made to feel their weakness and isolation, and to realize the unsubstantial nature of all mortal supports—in short, when the deepening shadows of life's evening twilight gather over them and "the night cometh;" then—if never before—will the indifferent man pause and listen—listen breathlessly—with bended form and reverent countenance—to catch the feeblest voice that speaks to him from the Unknown Land.

The sun is not stayed in his going forth because the sluggard yet sleeps at the hour of his rising. Spring comes! the earth is arrayed in sunny smiles and robes of freshest beauty, notwithstanding there are people who have the misfortune to be blind; the birds sing above the graves of the dead, and all the processes of Nature are uninterrupted. By these natural exponents of the Divine will we are impressively instructed to go forward with unflinching trust and incorruptible fidelity. Comparatively few may be benefited by our labors; but we shall have discharged the most sacred obligations if we but walk in the light we have, and are faithful to the demands of the Present. The reader would not be profited by specious promises of what we propose to do in the future; nor have we ought to say respecting the array of talent by which we expect to sustain the just claims of the TELEGRAPH to a wider circulation and a more liberal patronage. The record of past labors alone presents the most definite and significant promise of what we shall be likely to accomplish hereafter.

Our duties are often of a delicate and difficult nature, and in their performance we are disposed to claim little for ourselves, save an honest purpose and a right to labor in the field of our choice. Doubtless we have made grave mistakes before now, and we therefore cordially wait to be stoned by the first man who has not sinned. In our efforts at self-improvement we can only hope to remedy the errors already committed, by striving to live more truly from day to day. The deeds of yesterday are registered, and we can not efface the impression. The past is beyond our reach. We can recall it no more save in memory, and the function of memory is not to obliterate the lines of human thought, feeling, and action, but to preserve them. Every day Time makes new contributions to the records of the After Life. With us another volume of the mystic account is finished. While we write these words, the recording Angel fills up the last page, and the book is closed.

## RELATION OF DEITY TO THE UNIVERSE.

In the hereditary impressions of the great world, the Divine Mind has no essential connection with the Material Universe. The indwelling Principle has been separated from the body. Men have conceived Deity to be an isolated existence, occupying a position rather without and above, than within his works. The universe is supposed to be moved and governed by a separate and extrinsic power—a force not necessarily existing as a part of the general economy, but externally applied, as a machine is put in motion by the application of some foreign agency. Thus the religion of many persons is a kind of supernaturalism which they never expect to understand, and which is esteemed as sacred in proportion to its distance from the sphere of human comprehension. Minds thus constituted sometimes conclude that the machinery of the universe does not always move the same way. They conceive it to be necessary to reverse the motion occasionally, in order to satisfy some skeptical mortal that a supremely wise and immutable Agency directs all its operations. A phenomenon that is wholly inexplicable is presumed to afford the only evidence that will produce conviction in the rational mind. The equilibrium of the universe must be temporarily destroyed. It is requisite to arrest, for a season, the reciprocal action of existing principles and forces, in order to secure results which seem to have been overlooked in the established order of things. A miracle must be performed. A subordinate agent is commis-

sioned to violate or suspend the laws of the universe, that the human mind may receive and entertain a proper idea of the power and wisdom of the Invisible.

The foregoing remarks present a popular theological speculation which can only be cherished where the rational faculties are feebly exercised. If the special interposition of a power superior to that which governs Nature in her legitimate operations, be ever requisite, it is impossible to resist the conviction that the existing constitution is essentially defective. We incline to the opinion that there is sufficient wisdom employed in the established order of things, to render it wholly subservient to the purposes of the Divine Mind. We believe it is fitter to answer the ends contemplated in the original design; that Nature has intrinsic forces which may be so combined and directed as to secure any result that the world has witnessed. If we are right here, the inference is fully authorized that it can not be necessary to suspend the natural and harmonious operation of things, to accomplish the purposes of Deity. The common idea is irrational, because it supposes that a mighty effort, and means and instruments of the greatest magnitude, have been employed to secure the most trivial results. A few ignorant Jews, who are only qualified to reason from sensuous observation of material objects and visible phenomena, must be converted from the error of their way. The object is to change the present tendency of a few particles in the body of humanity which, by the law of association, must inevitably gravitate to their proper position. For this purpose the right arm of Omnipotence must be employed to roll back the great wheels of the Universe! The machinery must stop, and all Nature

"Stand still with a rearing air,

As though it struck at sea!"

This, if we mistake not, is substantially the idea of those who contend for the ordinary view of the supernaturalism of miracles. Our reason does not respond; on the contrary, we are driven away from this view of the subject by a kind of spiritual repulsion.

We believe that the Supreme Divinity is essentially in all his works. The material universe is the body of which he is the animating Spirit. He has been described as a Being whose "center is everywhere and his circumference nowhere." This is a grand and comprehensive conception of the great Source of Life. We view the Deity as an all-pervading presence, and as sustaining a necessary and intimate relation to all his developments. These constitute the stupendous organism through which the powers of the Infinite Soul are displayed. He breathes, and all things have life. Innumerable spirits are his thoughts, and Nature's universal laws are the infallible record of his will! The truth cast its shadow over the mind of the poet, and found an utterance in his inspiring verse:

"All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul."

## ATTRACTIONS AT STUYVESANT INSTITUTE.

A COMPLIMENTARY entertainment will be given to Mrs. U. CLARK at Stuyvesant Institute, on Thursday evening, April 24th, on which occasion Mrs. Clark will read selections from Mr. Harris' "Lyric of the Golden Age," also from the "Hours of Life," by Mrs. Sarah Helen Whitman, with several additional selections from Tennyson and Willis. The readings will be interspersed with vocal music by the Accidentals—the new quartette company, whose music at the Tabernacle last week elicited loud applause from a large and appreciative audience. W. A. Townsend, Esq., of this city, has kindly consented to read Longfellow's fine poem of the "Building of the Ship." The following is the Programme:

1. Music by the Accidentals.
2. Mother Angel. From Harris' Golden Age.
3. From Hours of Life. Mrs. Whitman.
4. To the Dead. Tennyson.
5. The Dying Alchemist. Willis.
6. False Relations. Golden Age.
7. May. Willis.
8. Music. Accidentals.
9. Spirits. Tennyson.
10. Death of Keats. Golden Age.
11. The Parting. Willis.
12. Theory and Fact. Golden Age.
13. Building of the Ship. (To be read by W. A. Townsend, Esq.) Longfellow.
14. Keats in Paradise. Golden Age.
15. Conclusion of the "Hours of Life." Mrs. Whitman.
16. Music. Accidentals.

We sincerely hope that our spiritual friends in this city and vicinity will allow no ordinary circumstance to keep them away from the Institute on Thursday night. We have not yet had the pleasure of hearing Mrs. Clark read, but those who have been present on the several occasions of her former efforts, have spoken in terms of high admiration of her qualifications as a dramatic reader. Among those who have borne this testimony are the Editors of several secular journals in this city and elsewhere, who were some time since eloquent in her praise. In addition to an agreeable person and the accomplishment of delicate and winning manners, Mrs. Clark also possesses intelligence and good taste, which is rendered still more pleasing by the grace of modesty and the possession of many womanly virtues.

Mr. Townsend, who is to read the "Building of the Ship," is familiar with all our great poets, and especially has been a devoted admirer and critical student of Shakespeare. Nature has bestowed on our friend a fine voice, which he uses effectively, at the same time his manner is altogether agreeable and highly dramatic.

## BORN INTO THE SPIRIT-WORLD.

On Tuesday, the 15th day of April inst., at 4 P.M., Mrs. HARRIET E. COURTNEY, wife of W. S. Courtney, Esq., of Pittsburgh, Pa., aged 34 years.

She was a devoted and affectionate wife and mother, and faultless in all her domestic relations and duties. She was ardent and lasting in her attachments, and sincere and constant in her friendships. Her disposition was more than ordinarily amiable and sweet. Her habits were industrious, tidy and active. She had an exquisite sense of propriety and delicacy, and was modest, unambitious and retiring. Her mind was naturally of a high order, and was thoroughly disciplined by early education, extensive reading and reflection; and her heart was overflowing with the most tender and pure affections. She bore her intense sufferings with the most heroic patience and resignation; and, with natural death and spiritual life in imminent prospect, she "set her house in order" without the quiver of a nerve or the shedding of a tear. She repeatedly declared she had no fears of her approaching natural dissolution; that she knew when she died she lived again a higher and a purer, a happier and a better life. She was delighted at the prospect of seeing again her little angel-boy, four years in advance of her in the Spiritual-world; and her sister, her father-in-law, little nieces, and other departed friends. She was a well-informed and sincere Spiritualist, and the consolations of her faith sustained her in every affliction.

The funeral services were performed by Mr. Koethen, of the New Jerusalem Church, to which Church she still belonged, and occasionally attended, as being nearer her standard of faith and belief than any other. She was a just one, and her spirit is perfected in the heavens.

## FROM CANADA WEST.

We have just received a letter from Mr. Marcus Gunn, whose residence is at London, C. W., containing information of the fact that in December last he forwarded an article for publication in this paper, the same being intended as an acknowledgment of the disinterested public services of that venerable philanthropist, Robert Owen; and also as an expression of gratitude for his personal attentions to the writer. This was accompanied by a consoling address from the Spirit-world to Mr. Owen, communicated by L. M. and J. C. Gunn, through the mediumship of Mrs. J. Grant, of Providence, R. I. We do not recollect to have seen any such communication, nor do we remember that our attention has heretofore been otherwise called to the subject. This statement we trust will be satisfactory to all parties. The concluding portion of Mr. Gunn's last letter will be of interest to a portion of our readers, and accordingly the same is herewith submitted:

On finding by the TELEGRAPH that Mr. Brittan passed through London, C. W., sometime ago, on his way to Michigan, etc., I, with other Spiritualists in London and vicinity, regretted exceedingly that we did not know of the circumstance beforehand, so that a deputation might wait upon him at the Great Western Railway Refreshment Station, and see whether he could wait a day or two with us. Now, should he or any other of his profession have occasion to pass this way, without the brethren here being aware of it, such is hereby requested to call on Mr. Lucas, of the Gore Bank, as convenient—my residence being two miles south of the city. I hope this particular specialty will not be lost sight of in the event anticipated with pleasure.

Having room, and conceiving the following description given by my friend, D. M. Gunn, of his transit to the Spirit-world, very simple and beautiful, according to my apprehension, I transcribe it for your perusal:

For weary days, and nights, disease  
Had racked my wasted frame,  
I longed for one sweet hour's repose—  
One hour's release from pain;  
And soon the fever fell o'er,  
I calmly slept and well,  
For from the angel Death's white wings  
The dreariness slumber fell.  
When conscious life again returned,  
My waking soul did pray,  
If I am sleeping still, my God,  
O let me sleep for aye!  
If this bright vision be a dream,  
Let me dream on a while!  
A scene so fair around me bloomed—  
So beautiful and so grand—  
I truly deemed that I had reached  
The glorious Spirit-land.  
All sense of weakness had fled—  
All care, and pain, and strife—  
And through my veins exultant flowed  
The joyous tide of life!

I am, beloved Sirs, yours,  
MARCUS GUNN.

## Change in the form of the Telegraph.

With the beginning of the Fifth Volume, we shall enlarge the TELEGRAPH, change its form and otherwise improve its appearance, but without increasing its subscription price. Hereafter it will be a Super-royal 12mo sheet, the four outside pages being devoted to advertising, while the remaining eight pages will be exclusively occupied with matter of permanent interest and value. The proposed change will render the TELEGRAPH convenient for binding, at the same time the fly-leaves, like the cover of a Magazine, will prevent the numbers from being soiled, so long as they remain unbound. With the beginning of the New Volume we hope to enter many additional names on our subscription list, and we shall be truly obliged to every friend who will help us to realize our expectations.

## Mr. Ambler's Lectures.

REV. R. P. AMBLER, one of the most eloquent, powerful and instructive Spiritualist lecturers, occupied the desk at the Stuyvesant Institute last Sunday morning and evening. The weather was inclement, but in the evening the congregation was large, and manifested a high appreciation of the efforts of the speaker. Bro. Ambler has just closed his labors with the Spiritualists of Baltimore, and is now ready to respond to calls from other quarters. He will again lecture at the Stuyvesant next Sunday, morning and evening.

## Departure of Mr. Bly.

MR. FREDERICK BLY, of Cincinnati, Ohio, after a short illness, departed this life from his late residence, on the 10th instant. Our friend had the misfortune to be deprived of his natural vision, we know not for how long a period; but now that the veil of flesh is removed he doubtless sees clearly.

Mr. Bly was Agent for the sale of our publications, and the book business in which he was engaged will be continued by his widow, who has our sympathies in her present trial, and our earnest desires for her success in the management of her business.

## Tiffany's Monthly.

THE May number of this Magazine, containing its usual number of substantial articles, together with an account of deeply interesting phenomena, witnessed at the "Miracle Circle," this city, is all in type, and will be ready for delivery in the course of a few days.

## MORE MIRACLES.

Mrs. ALMENA DEXTER, of Ware, Mass., who was herself cured of a lingering infirmity through the instrumentality of Mr. Calvin Hall, and in turn made a healing medium, informs us of the following cases occurring under her own practice: About five months since, a young lady, Miss Isabella Barks, of Hardwick, Mass., came to her for aid in a scrofulous disease. This disease fastened itself at times upon different organs, sometimes upon the lungs, rendering her unable to lie down for days and nights together on account of difficulty in breathing. At the time of this application, it was affecting the eyes; one could not be shut at all; the ball was swollen so badly as to hang out upon the cheek, and had scarcely the appearance of an eye. It was exceedingly painful, and all supposed it was beyond cure. Mrs. Dexter simply made passes over it, the immediate effect of which was to remove the pain and enable her to close the eye, and she returned home much encouraged. In a week, her eyes were perfectly restored, and she has enjoyed good health ever since. The facts are stated at the request of the young lady, who will be pleased to give further assurance of their accuracy if applied to.

The following occurred while Mrs. Dexter was in Springfield, Mass., at the residence of Mr. Crane. A man by the name of Gates, who had been a strenuous opposer of Spiritualism, was suffering with a boil upon his nose. It became so painful he was obliged to leave his employment; and as he was proceeding homeward from his work-shop, he had occasion to go by the house of Mr. Crane. As he was passing it, he stopped, he knew not why, but attempted to proceed. Soon he stopped again, he again he attempted to go on. A third time, he came to a stand, and felt an impulse to enter the house; he at length went in, making some trifling excuse for so doing. As he entered, Mrs. D. noticed the suffering nasal organ, but felt (although she had not seen him before) that he was unfriendly to Spiritualism, and therefore did not care to approach him. She mentally asked her spiritual attendants if they would not effect a cure upon him across the room. They replied that they would do so. Very shortly, the man arose in astonishment, feeling of his nose, and saying it was well, but how it was cured he could not tell. He passed around the room, submitting it to the examination of others, and declaring that, although when he entered the room, it pained his whole head, now there was neither pain nor soreness in it. She then informed him how the cure was performed—he expressed himself satisfied, and afterward boldly testified to the facts of the case. Among the witnesses of this, are given the names of Mr. and Mrs. Crane, Mr. Calvin Hall, Mrs. Gates.—New England Spiritualist.

## New-York Conference.

SESSION APRIL 16.

MR. PARTRIDGE said, that in the absence of his esteemed friend and efficient co-laborer in the cause of spiritual unfoldings, Dr. Gray (who is seriously indisposed), he would gladly defer the subject to which he should invite their attention, if he had not at the previous Conference signified his intention to introduce it on the present occasion; but he hoped the subject would continue to occupy the attention of the Conference until it could have the benefit of the large experience and superior wisdom of the Doctor and others, in guiding our minds to just conclusions in the premises.

Mr. P. said the subject which he desired them to consider was that of Modern Spiritualism, and the particular points he wished to raise were embraced in the following questions:

1st. Do disembodied Spirits communicate and otherwise manifest their presence to mortals?

2nd. Do mortals produce phenomena similar to those known as Spiritual Manifestations?

3rd. How are mortals to determine whether the phenomena experienced are produced by Spirits or by men?

As to the first point, "Whether disembodied Spirits manifest their presence to mortals?" he was prepared to demonstrate it to any rational mind to that degree which would oblige him to accept it, or deny the evidence of his senses, but until called for he would not take time for proof. The second and third propositions indicate the particular points on which he wanted proof—for, said he, if mortals can duplicate any of these so-called spiritual manifestations, he wished to know what they were, that he might at once strike that class of the phenomena from the catalogue of evidences of spiritual intercourse, unless it can be shown that such phenomena may be distinguished by some infallible signs.

Mr. P. said: In the old Jewish dispensation Spiritualism was confined to communing, through their consecrated prophets and seers, with what they supposed to be "God," or the "Lord." Their intercourse threw no light on the immortality of man. The New Testament makes mention of communication with spirits, angels and men, as a part of their spiritual experience; and though but little definite information as to the character and laws of the Spirit-life can be gleaned therefrom, yet, as we approach more nearly our own times, we find a corresponding growth of spiritual knowledge and manifestations, significant of the presence and intercourse between Spirits and mortals. We do not claim to communicate directly with the Lords and Gods now, but with the Spirits of departed men. There is not perhaps a spiritual fact recorded in the New Testament that has not been duplicated in the United States within the last five years. But independently of the past history, modern Spiritualism has an experience and a philosophy of its own. It has facts peculiar to itself, else what do we mean by the phrase, "Modern Spiritualism?" But, while the great theme of Spirit intercourse has so extended its area that our experience embraces more than that of all the past, it would seem, if we are to rely on the theories of some philosophers, that the field of human capability, at the same time, has become so large and so fertile as to produce a crop of manifestations which rival the alleged productions of the Spirit-world. So that it becomes an important question at this juncture to ascertain if possible what phenomena are so ascribed to Spirits and what to mortals.

The phenomena recorded in the Bible and elsewhere are equally involved in this inquiry. The whole tribe of mesmerists, psychologists, biologists, psychometrists, and others (who have not been converted), affirm that mortals do it all! If they can show this, the whole ground of modern Spiritualism must be yielded, of course. Others, who are about half converted, maintain that the manifestations are the joint or alternate product of both Spirits and mortals. Mr. P. was not ready to accept either hypothesis, and he had seen no facts to warrant them. Mr. P. concluded his introduction of the subject by calling on all parties interested, whether Spiritualists or otherwise, present or absent, to produce facts pertinent to the issue.

Mr. POORE said: The point raised by Mr. Partridge had early claimed his attention. He had been in circles with professed psychologists and skeptics who combined their ingenuity and Old Force to influence the medium, but could not. When he had tried the same thing himself he had invariably failed. Still he thinks there are interpolations and mundane communications, but thinks the cause is in the medium.

Dr. HALLOCK cited a fact or two from his experience, by way of elucidating his view of the subject. He thought the power ascribed to Spirits in the body—of exercising, in some degree at least, their immortal faculties while yet on earth—was presumptive evidence in favor of the allegation that they could still do so when separated from it, instead of being an argument to the contrary. But suppose it is. No man need afflict himself with a burden of responsibility for any damage done by truth. Let us have the truth, though (as Emerson says) it be hung at us in the shape of a brickbat. When a clairvoyant, with the external eyes thoroughly bandaged, read from books indiscriminately or described objects with all the readiness and precision of an ordinary pair of optics, it was conclusive to him that they saw simply with eyes not affected by the ordinary barriers to common vision. If it can be denied with success that the books were read or the objects described by the exercise of their own faculties, may it not be denied as well that we ever see or know anything of ourselves? If the power to see be not a faculty inherent to the Spirit, what faculty does belong to it? Does a Spirit in the body possess a faculty which enables it to live for itself? If not, the Messrs. Fowlers would do little to revise the phenomenal nomenclature, and inscribe upon the little bumps which adorn their phenological busts, not the name of a faculty, but the name of a Spirit. It seems all along we have been mistaken. When one feels the emotion of love, we have supposed we were experiencing nothing more nor less than the normal activity of a specific portion of our real selfhood; whereas, in the light of the new philosophy, it appears all the while a Spirit was "stirring us up with a long pole!" To be sure, it would be rather interesting to know, in the event of our being philosophically made out to be nobodies, what it is our Spirit friends precisely hid with the said pole. But seriously, can it be admitted that we have the power to live with the appropriate organ of our own Spirit while in the body, and at the same time deny that we have the power to see in like manner? Another fact was equally clear to him—that the power to see and describe, as in clairvoyance, can be vitiated or interpolated after to conscious or (by far the most generally) unconscious influences. To get the truth "observe the law of it," is Nature's universal proclamation. Communications, then, between Spirits in the form can certainly be interpolated; and if we adopt the "long pole" theory, then, as certainly, Spirit-projected facts and wisdom can not be vitiated. In fact it is so in every case, more or less. One must of necessity enter to some extent into all that depends upon one's self for manifestation. All media, from Moses down to Mrs. Grundy, show very clearly their own characters, and that of the age and circumstances which developed them in the midst of all their inspired utterances and acts. What then? Shall there be no truth because there is much error? Is there nothing heavenly because there is so much earthly—no wheat because of the abundance of chaff? How can you have chaff without wheat, or error without truth? He considered it a most valuable result of Spiritual investigation that we have acquired the hitherto unknown fact that man possesses spiritual faculties, and what they are; and that it is these faculties which he uses in the otherwise inexplicable phenomena of human magnetism. The laws and facts which underlie all the manifestations that human genius has developed are few and simple, notwithstanding their stupendous results. A boy's kite and an old tea-kettle—well covered, he remembered—may be effaced as the producing causes of effects sufficiently grand to excite ignorance in ascribing them to the direct activity of God. Spiritualism is no exception. True? Yes, as respect rather for the quality than the quantity of elementary materials. One kite could suggest as much to a Franklin as 10,000, and out of one genuine piece the thrifty Spiritualist can extract more value than self-complacent ignorance could find in the whole celestial arcana.

MR. PARTRIDGE said: The "long pole" fact cited by Dr. Hallock as proof that some of the so-called spiritual phenomena were duplicated by mortals, was a fair sample of the phenomena on which the mundane spiritual theory is based; and the Doctor has adopted, in this case, the ordinary mode of making facts support this new philosophy. Mr. P. proposed to dissect the fact, and criticize the Doctor's treatment of it, to see whether his conclusions are legitimate. The Doctor says that persons placed in a certain condition (called mesmeric, psychological or spiritual) with their eyes bandaged, and read correctly from books. Mr. P. was disposed to make his case stronger, and admit that persons in the condition mentioned, give utterance to the contents of books placed beyond the natural vision, though the eyes were not bandaged, even when stone walls and mountains intervene. Mr. P. did not think they were authorized by the fact that men can see and read from books within a certain distance with their eyes open, and without any obstruction, to assume that we can see clearer and further, even through stone walls, to read when our eyes are bandaged. His own experience and observation did not authorize the assumption, and he had heard of no facts that would authorize it. On the contrary, the universal experience and observation of men declare it otherwise, which proves this to be a new phenomenon, pregnant

composes and compresses the habit of the body. But he altogether rejected such food as is foreign to the Gods, because it withdraws us from familiarity with the Gods." "He likewise exhorted men to abstain from such things as are an impediment to prophecy, or to the purity and chastity of the soul, or to the habit of temperance, or of virtue. And lastly, he rejected all such things as are adverse to sanctity, and which obscure and disturb the purities of the soul, and the phantasms that occur in sleep." "Separately, however, he forbade the most contemplative of philosophers, and who have arrived at the summit of philosophic attainments, the use of superfluous and unjust (?) food, and ordered them never to eat anything animated, (animal food) nor in short to drink wine, nor to sacrifice animals to the gods. And he himself lived after this manner, abstaining from animal food, and adoring altars undefiled with blood."

"In short, he was the cause to his disciples of the most appropriate converse with the divinities, both when they were awake and when asleep: a thing which never takes place in a soul disturbed by anger, or pain, or by pleasure, or by any other base desire, or defiled by ignorance, which is more unholily and noxious than all these. By all these inventions, therefore, he divinely healed and purified the soul, reascended and saved its divine part, and conducted to the intelligible its divine eye, which, as Plato says, is better worth saving than ten thousand corporal eyes; for, by looking through this alone, when it is strengthened and clarified by appropriate aid, the truth pertaining to all things is perceived." "With respect to generation also, the Pythagoreans are said to have made the following observations. In the first place, they thought it necessary to guard against what is called untimely offspring; for neither untimely plants, nor animals are good, but prior to their bearing fruit it is necessary that a certain time should intervene, in order that seeds, and fruits may be produced from strong and perfect bodies. It is requisite, therefore, that youth and virgins should be accustomed to labors and exercises, and appropriate endurance, and that food should be given to them adapted to a life of labor, temperance and endurance. But there are many things in human life, which it is better to learn at a later period, and among these is the use of venery. It is necessary, therefore, that a boy should be so educated as not to seek after such connection as this, within the twentieth year of his age. But when he arrives at this age, he should use venery rarely. This however will be the case, if he thinks that a good habit of body is an honorable and beautiful thing, for excess and a good habit of body are not very much adapted to subsist together in the same person."

Pythagoras was the father of Mathematics and Geometry; and all remember the wild delight with which he was transported, on solving the problem that the square of the hypotenuse, in a right angled triangle, is equal to the squares of both the sides.

Equally renowned was he as an Astronomer. It is an historical fact, that the Copernican theory is but a revival of the system of Pythagoras, and that so many centuries before the Christian Era, he taught that the earth was round, and that the earth and planets revolved around their central sun; he first demonstrated also, that the morning and evening star was the same. Like Swedenborg, the renowned Samian professed to visit the spiritual world, and hold converse with departed Spirits and described the condition of Homer, Hesiod, and others there. And his pure, holy and divinely wonderful life makes it impossible to doubt his sincerity. Of music he was the most distinguished patron and cultivator, not only inventing an instrument to measure musical intervals and the lyre, but using the influence of divine harmony, as a spiritual medium, to elevate and educate the soul. And, though too modest to take the name of wiseman, (or sophos) used by others who preceded him—preferring the name of philosopher (philosophos) a lover of wisdom—yet so profound was the reverence and strong the faith of his disciples in their divine teacher, that "autos eiphe" ipse dixit or "He said so," was sufficient proof to their minds, of the truth of any proposition. Here we are reminded of the Christian faith in their teacher. And yet, with all his modesty, he was conversant with every science, and at home in every part of wisdom's wide domain. "He knew everything and was right in everything." In Geometry, Mathematics, Astronomy, Music, Physiology, Temperance, Vegetable diet, Communism, Immortality of the Soul, Magnetism, Clairvoyance, Prophecy; he was an adept, discoverer and leader. Such, in all too faint and meagre outline, was THE DIVINE PYTHAGORAS OF SAMOS.

## THE NICINE COUNCIL.

A. J. DAVIS, in "Nature's Divine Revelations," asserts that two thousand and forty-eight bishops assembled at the Council of Nice, and that Constantine expelled seventeen hundred and thirty of these, leaving but three hundred and eighteen to compose the Council.

In relation to this statement of Mr. Davis, Professor Mahan, in his late work against Spiritualism, on page 22, holds the following language: "Two thousand and forty-eight bishops never assembled as members of this Council. Nor were seventeen hundred and thirty, nor any other number, forcibly excluded by Constantine. All but three hundred and eighteen, which did sit as members of the Council, were there as mere spectators, on account of the intense interest which was universally felt in the question of doctrine to be acted upon, and this is a well-known fact in history." But notwithstanding this dogmatic assumption of the Professor, Mr. Davis has asserted nothing more than is supported by history.

In Dr. Cotton Mather's "Magnalia Christi Americana," Book 7, page 442, is found the following testimony: "But that my reader also may be prepared for the action of the Synod, I would humbly ask him what he thinks of the relation given us of the first Nicene Synod by Eusebius, an author of the first age, recommended by Scillon and Pocock, as one of irreproachable fidelity? That author, whose history in Arabic, never seen, I suppose, by Salmasius or Blondel, is by some thought, in this matter, much more probable than that of Eusebius and Scerates, does relate unto us that, upon the letters of Constantine summoning the Synod, there were no less than two thousand and forty-eight bishops who came to town; but that the most of them by far were so grossly ignorant and erroneous, that upon the recommendation of Alexander, the Bishop of Alexandria, the Emperor singled out but three hundred and eighteen, who were all of them Orthodox children of peace, and none of these contentious blades that put out lights of accusation one against another; and that by the Emperor's happy choosing and wedding of these three hundred and eighteen, the Orthodox religion came to be established."

A. SMITH.

## A GOOD TEST.

YESTERDAY afternoon, (April 2) called upon Mr. Rogers at the City Hotel. Mr. R. is from the U. S., and styles himself a "traveling medium," being impressed to talk in ears, on boats, etc., and thus to spread the light.

Mr. R. proposed that I should take his hand and make mental requests, desiring that if the answer was an affirmative one, he should indicate it by touching some particular object. I first mentally requested that if the Spirit of M— was present, he should be caused to touch the gas pendant, which he instantly did. I also made a similar request with respect to an indication of the presence of two other Spirits, and the answers were given by his touching different objects in the room, as requested. He then stated that "another Spirit was present." I was impressed (I presume) that it was Dr. Robinson; I therefore mentally requested that if it was, he should cause him to touch one of two vases on the mantel, which he did instantly.

The same evening, without saying anything about it, I was receiving a communication from the Doctor through Miss S. J. Irish, by the rays, when at the close he spelled out: "Tony, I was there this afternoon; but I do not like help when I am able to help myself; so I shall not call again."

His objection was, that he had to use Mr. R.'s Spirit-friends to answer the question. Just like him, for he was very positive.  
St. Louis, April 3. A. MULTEMBERG.



R. T. HALLOCK.

## JESSE JONES

BY PROFESSOR ROBERT HARE.

No man can for one moment escape the relations of his existence ; for when he is cut off from these he is cut off from life.



